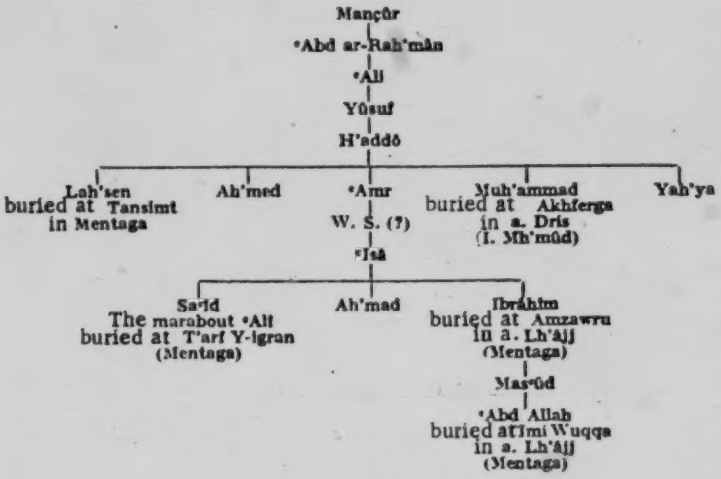
/300 cont./

175 not mentioned), and, by foyer, on the first day of the Fast, the
776 contribution of a dish of porridge duly garnished with fat; "who-
794 ever eats of it, the h'arâm will melt in his body like salt in
428 viands."

There it is, to the life, one of these imposed, and undoubtedly argued, chchard' stipulations, which so often form the point of departure of the saints' benefices. One should note also the archaism of the testimonial procedure (in this case, it is a matter of a sort of testimony by turbs, anterior or foreign to the Adular /fr. adoulaire/ instrumentation and at the same time to the organized laf'if). Finally, the simplicity of the details on the purifying banquet does not lack vigor.

175 A genealogy follows, intended undoubtedly to determine the
428 rightful claimants. Here it is.
• 601
602
776



/197 cont./

616 174 on this region from the eleventh to the fourteenth centuries any argument in favor of the presence of two large enemy families, traditionally hostile and whose struggles could have resulted in the inextricable confusion of today (1).

• [601]

1. It is true that the Berbères /Berbers/ designated their leff brothers by the term "Altmas," the "sons of the same mother." But in matters concerning social ties the language is not very precise and does not come to distinguish by a special name the fraction of the tribe, the leff of /sic/ the soff. Thus it is impossible to maintain this argument. What is more, this brotherhood is not conceived as the result of a true relationship, but rather as a sort of pact of perpetual alliance. The term of "Altmas," moreover, also designates the brothers of one family, the members of one canton, of one tribe, of one confederation, as the case may be.

616 * 634 174 One may also call on a geographic explanation by appealing to the existence of natural compartments in the high valleys of the Atlas and which would have formed like alveoli in /198/ which the small Berbère /Berber/ communities would have settled one after the other. The permanent state of war, which would have put these independent states in opposition, would have spontaneously resulted in the constitution of systems of alliances established by taking into consideration above all the existence of the paths of communication by the lines of crests or by the cols. The distribution of the two leffs would then be like an almost direct consequence of the disposition of the relief.

Whatever the worth of these considerations may be in certain parts of the high mountains and although the existence of means of communication between friendly "taqbilt" is a necessity, it is impossible to be content with this simple observation and especially to give it general value.

4: Hoffman E-4 (no date) 1967 MW11 Shluh MW11 (ca. 1900)

boys, both situated in a tent at the circle's center. Among the Beraber the minor lineage is a particularly cohesive unit, with a strong *esprit de corps* and sense of common origin and destiny. The minor lineage of the Zenata is closely similar to that of the Beraber (Abes, 1917, pp. 187-188; Deverdun, 1942, pp. 312-313; Johns Hopkins University, 1956, pp. 151-152; Marcy, 1929, p. 138; Querleux, 1915, pp. 21-22; Spillman, 1936, pp. 44-45).

As among the Riffians and Shluh, Beraber marriage is usually endogamous within the minor lineage and always exogamous with respect to the extended family. The minor lineage exogamy that does occur is usually contracted for political purposes (Abes, 1917, pp. 187-188; Johns Hopkins University, 1956, p. 151; Spillman, 1936, pp. 44-45).

Berber kinship structures, as illustrated among the Shluh, Beraber, Riffians, and Zenata, are characterized by patrilineal descent, patrilocal residence, and some degree of territorial localization of the descent group. The most widespread kin group is customarily endogamous; marriage with adopted strangers is allowed, however, and is associated with temporary matrilineal descent. In the kinship terminology (known in detail only from the Riffians) the pattern is that of Murdock's Sudanese type; the father's sister's daughter and mother's brother's daughter being called by different terms and distinguished from sisters, parallel cousins, aunts, and nieces. Aunt and niece terms are both bifurcate collateral. Marriage is usually monogamous, but polygyny is allowed (Johns Hopkins University, 1956, pp. 136a-138; Murdock, 1949, pp. 41-64, 238-239).

The minor lineage is generally followed by, and is part of, a larger unit which we may designate as a "major lineage" or "commune". Usually not all of the lineages which constitute this larger unit are related, for the Berber kinship system is not typically a segmentary one in the sense, for example, that Nuer lineages are segmentary – a clan being composed of related maximal lineages; each of these of related major lineages; each of these of minor lineages; and each of these of minimal lineages. Above the Berber minor lineage, affiliation usually comes to be reckoned partly by kinship and partly be geographical proximity. However, some Beraber groups do give evidence of segmentation. The basic unit superior to the minor